

14. ¹The waters find their place in him,²
for
whom the triple-jointed grass is spread
unlimited
and untied³ (in the sacrifice).

15. ⁴ Auspicious is the place of the god who
pours
forth all desires with his inviolable
protections;
auspicious is his appearance like the Sun's.

16. Divine AGNI, blazing with radiance, through
Varga xn.
our oblations of *ghi*^ bear (our sacrifice) to the
gods
and offer it.

17- The gods, as mothers, have borne
thee AKGI-
HAS, the seer, the immortal, the bearer of
the oblation.

17. The gods seat thee in thy place,⁵ O wise
AGNI,
the seer, the messenger, the most
excellent, the
bearer of the oblation.

18. No cow is mine, and no axe is at hand
to
-cleave wood, but yet I bring both these to
thee.

20. ⁶M/)st youthful (AGNI), when we offer
any
kinds of timber to thee, do thou accept them
all.⁷

¹ Sama Veda, II. 7. 2. 14. 2.

^s The waters rest in Agni, who abides as
lightning in the
firmament.

³ Say ana does not explain *tridhatu*, but in the
Sama Ted a he
explains it by *triparvan*. He adds that the sacred
grass is not
tied in "bundles in the sacrifice.

* Sama Yeda, II. 7. 2. 14. 3.

⁵ Por *ni shedire* cf.

iv. 7. 5.

⁶ This is partly found in Yajur Yeda, 11, 73.

⁷ Sayan a here quotes a passage from the Taittiriya
Samh. v.

1. 10, to the effect that in ancient times they only offered to Agni "wood cut with the axe, until the rislii Prayoga by this Terse caused him to accept wood blown down by the wind or by other accidents.